

excellent means to produce war courage and skill.¹ The Chinese believe that the liver is the seat of life and courage. The gall is the manifestation of the soul. Soldiers drink the gall of slain enemies to increase their own vigor and courage.² The mountain tribes of Natal make a paste from powder formed from parts of the body, which the priests administer to the youth.³ Some South African tribes make a broth of the same kind of powder, which must be swallowed only in the prescribed manner. It « must be lapped up with the hand and thrown into the mouth . . . to give the soldiers courage, perseverance, fortitude, strategy, patience, and wisdom." *

346. Cannibalism to cure disease.

Notions that the parts of the human body will cure different diseases are only variants of the notion of getting courage and skill by eating the same. Cases are recorded in which a man gave parts of his body to be eaten by the sick out of love and devotion.⁵

347. Reversions to cannibalism. When savage and brutal emotions are stirred, in higher civilization, by war and quarrels, the cannibalistic disposition is developed again. Achilles told Hector that he wished he could eat him. Hekuba expressed a wish that she could devour the liver of Achilles.⁶ In 1564 the Turks executed Vishnevitzky, a brave Polish soldier who had made them much trouble. They ate his heart.⁷ Dozy⁸ mentions a case at Elvira, in 890, in which women cast themselves on the corpse of a chief who had caused the death of their relatives, cut it in pieces, and ate it. The same author relates⁹ that Hind, the mother of Moavia, made for herself a necklace and bracelets of the noses and ears of Moslems killed at Ohod, and also that she cut open the corpse of an uncle of Mohammed, tore out the liver, and ate a piece of it. It is related of an Irish chief, of the twelfth century, that when his soldiers brought to him the

head of a man whom he hated " he tore
the nostrils and lips with
his teeth, in a most savage and inhuman
manner."¹⁰

348. *Bijdragen tot. T. L. en V.-kunde*, 1895, 342.

349. *Globus*, LXXXI, 96. * JAI, XXII, in ;

cf. Isaiah Ixv. 4.

⁸ JAI, XX, 116.

Supplem. 37.

5 *Intern. Arch.f. EthnoL*, IX,

⁶ *Iliad*, XXII, 346; XXIV, 212.

⁷ Evarnitzky, *Zaporoge Kossacks (russ.)*, I, 209.

⁸ *Mussulm. d'Espagne*, II, 226.

* *Ibid.*, I, 47.

¹⁰ Gomme, *EthnoL in Folklore*, 149.